

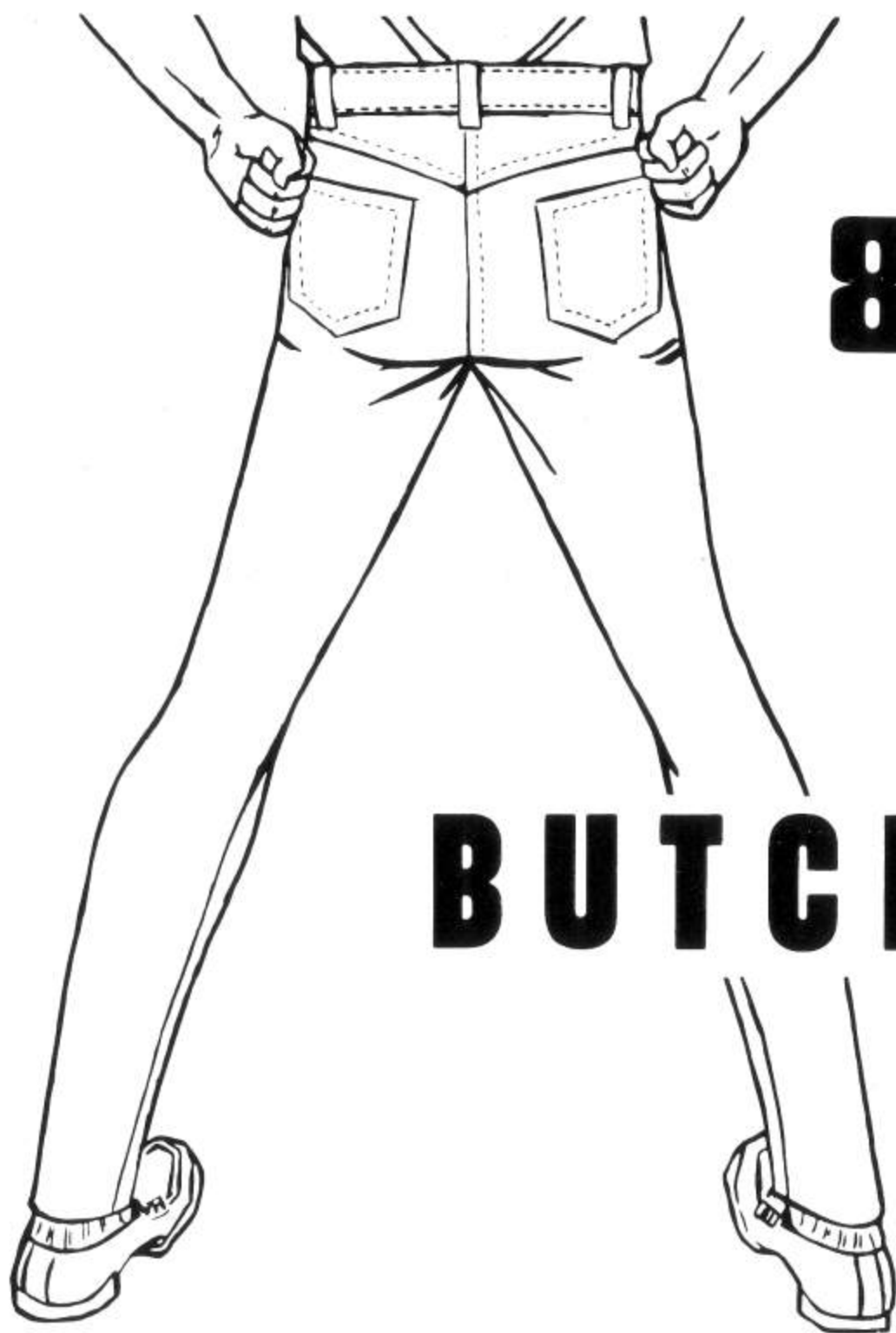
the male nude in photo

BUTCH

ISSUE 8

DSI





BUTCH

the male figure in photo and drawing

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CONTENTS

No Link Between Obscenity and Delinquency	5
Curbing 'Bugs' and Telephone Taps	21
The Church Takes a New Look at Itself	29
Commentary	39

plus photography and art

Statement of Purpose

BUTCH magazine is dedicated to the furtherance of realism in art, photography, and literature — without idealization of the beautiful or avoidance of the ugly ■ The photography, art, and articles contained in BUTCH are offered to illuminate the conviction that the body of man is clean and wholesome and that there can be no obscenity in God's handiwork ■ It is our belief that the ability of man to be at one with himself, to have a high opinion of the portions of his body so long rejected and degraded, will make him stronger, not weaker; more moral, instead of less moral ■ BUTCH hopes to do its part to bring about a world wherein man will, from the moment of birth, accept himself — not with guilt and shame but with esteem and serenity — in his totality as God made him.

DSI



REPORT SHOWS NO LINK BETWEEN OBSCENITY AND DELINQUENCY

*from the Bulletin of the American
Civil Liberties Union*

The New Jersey Committee for the Right to Read has reported to Gov. Richard Hughes its findings in a three-month study of the relationship between sexually-oriented publications and anti-social behavior among the young.

The committee opposes censorship through legislation of reading materials offered for sale to juveniles, its contention being that a causal relationship between pornography and crime has not been proved. Its study, based on a questionnaire sent to New Jersey psychiatrists and psychologists, the committee says, bears out this contention.

934 Medical Men Reported Their Views

Nine hundred and thirty-four psychiatrists and psychologists were included in the survey. According to the New Jersey Committee for the Right to Read, they "gave a heavy vote of confidence to New Jersey's parents, librarians, and teachers as arbiters of children's reading. Their general opposition toward controls on the availability of reading matter by the state legislature was evident not only in the statistical data, but

in the many comments which the doctors added to the questionnaire forms."

To the question whether they had had normal patients who were provoked to anti-social acts by exposure to sexually-oriented literature, 95.3 per cent of the psychiatrists and psychologists answered "no", while 5.7 per cent said "yes". Moreover, 66.8 per cent replied affirmatively to the question of whether sexually-oriented materials might serve as a vicarious outlet for some individuals, and thus minimize anti-social behavior; 33.2 per cent answered negatively.

Concealment Breeds Curiosity

A large majority of the survey group (86.4 per cent) did not believe exclusion of sex literature from libraries and retail shops would encourage healthier attitudes toward sex in young people, and 89.2 per cent expressed opposition to legislating such exclusion. Moreover, 66.8 per cent of those questioned agreed that concealment of sexual and anatomical information might result in pathological curiosity.

As many of the psychiatrists and psychologists, the report states, favored no limitations of reading matter for juveniles as favored "*limitations imposed by parental decisions within the family.*" Some of the group favored limitations imposed by teachers, librarians, literary experts, and mental health agencies, but less than 5 per cent declared themselves in favor of legislative action.

Pornography Does Not Harm The Child

A clinical psychologist remarked that in 12 years of practice with adolescents — emotionally disturbed

and delinquent — he had not seen a single case where harm was done a child by the reading of pornographic material.

The report concludes that since a sizable number of mental health experts in the state do not place the blame for anti-social behavior on "smut", *"perhaps we should be exploring other avenues to find out how to help the troubled youth (and adults) in our society."*



*R*amparts, a magazine which is making itself known as a forum for controversial writers, had this pithy comment about obscenity in a recent issue:

"All this jazz about prurient interest and redeeming social value and contemporary average standards leaves me cold. What business is it of yours, Justice Brennan, or yours, dear reader, if I want to read a dirty book that was written with no other purpose but to titillate me, or to look at obscene photographs of six naked people posed in improbable but explicit erotic positions? I mean, suppose I just like being titillated? Why do I have to pretend I'm buying The New York Times Magazine to read about Indonesia when what I really like are the brassiere ads?"

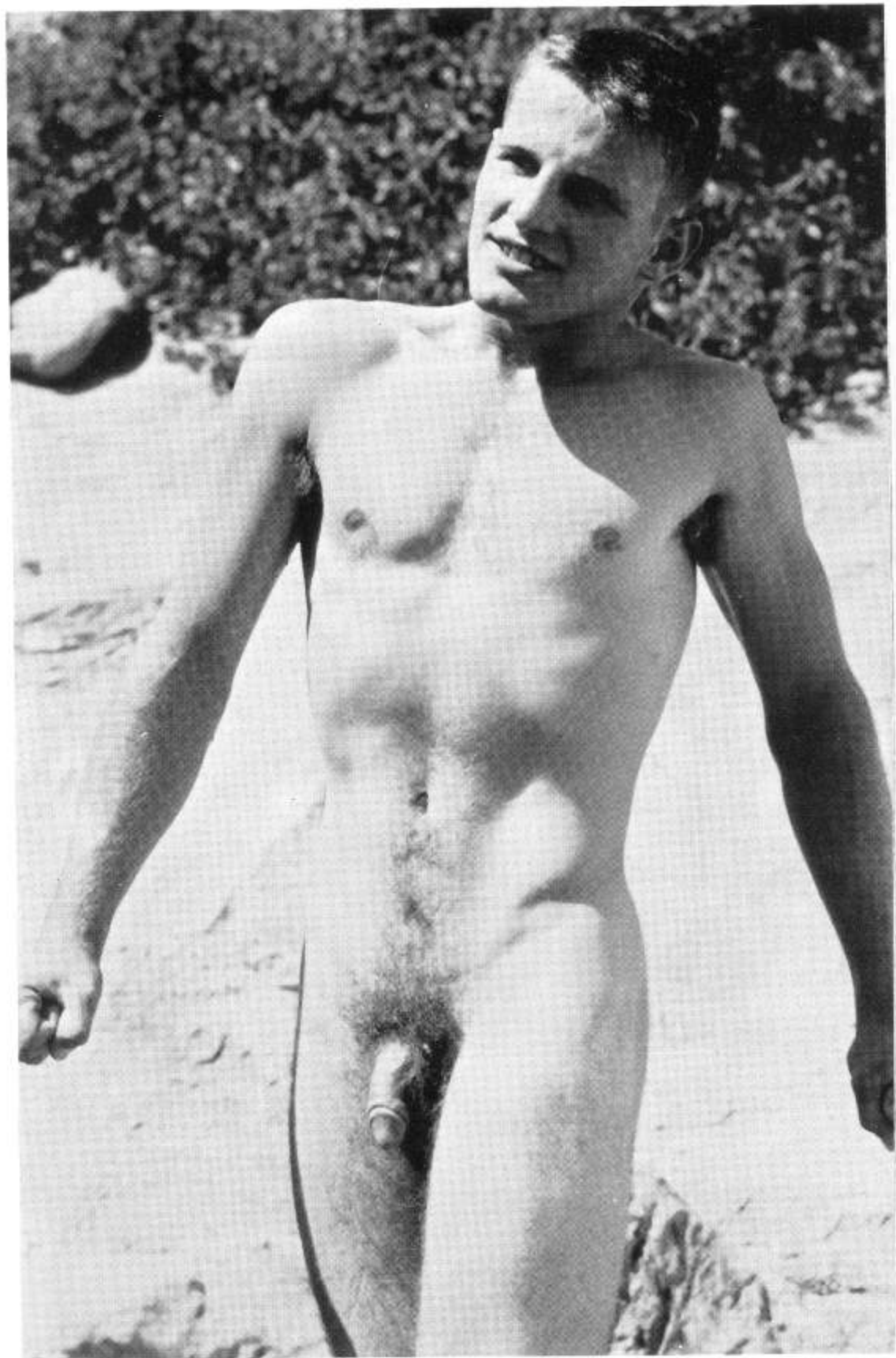
"We can't settle for the fact that our censor is dirty-minded. We have to note that he's a dirty-minded-type who won't accept that he's dirty-minded. Or won't even look close enough to see that it is there to accept. And that in turn means he cannot comprehend that a lot of people, an increasing number of people, are willing to come right out and be honest."

And instead of saying, 'It isn't dirty, it's art,' I say, 'I like dirty pictures, and it's none of your business.'"

Our only comment is: The search is over. Diogenes can put out his lamp. An honest man has finally been found.



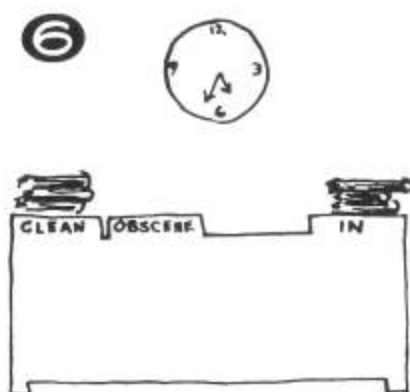
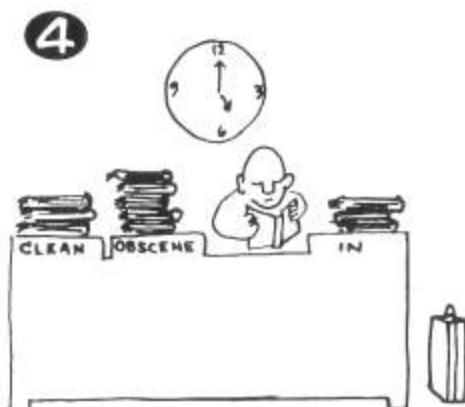
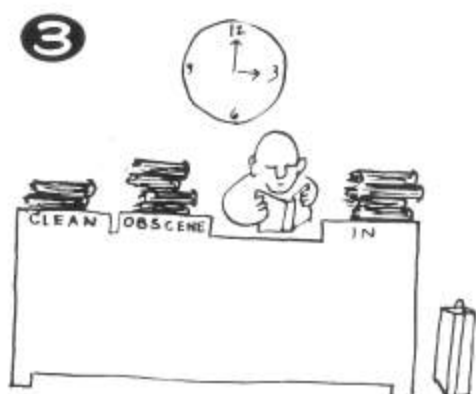
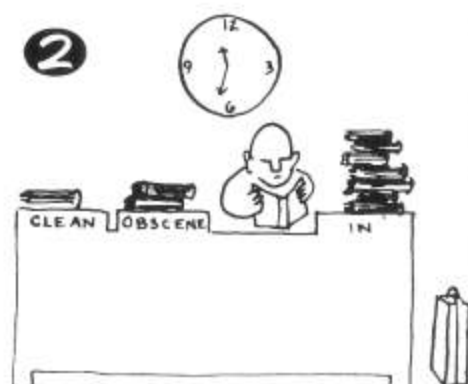
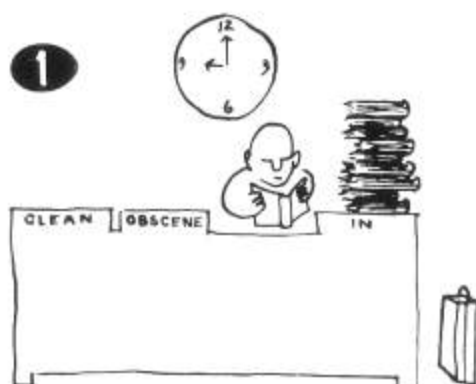






THE CENSOR

from the National Observer book, "The Smut Rakers"

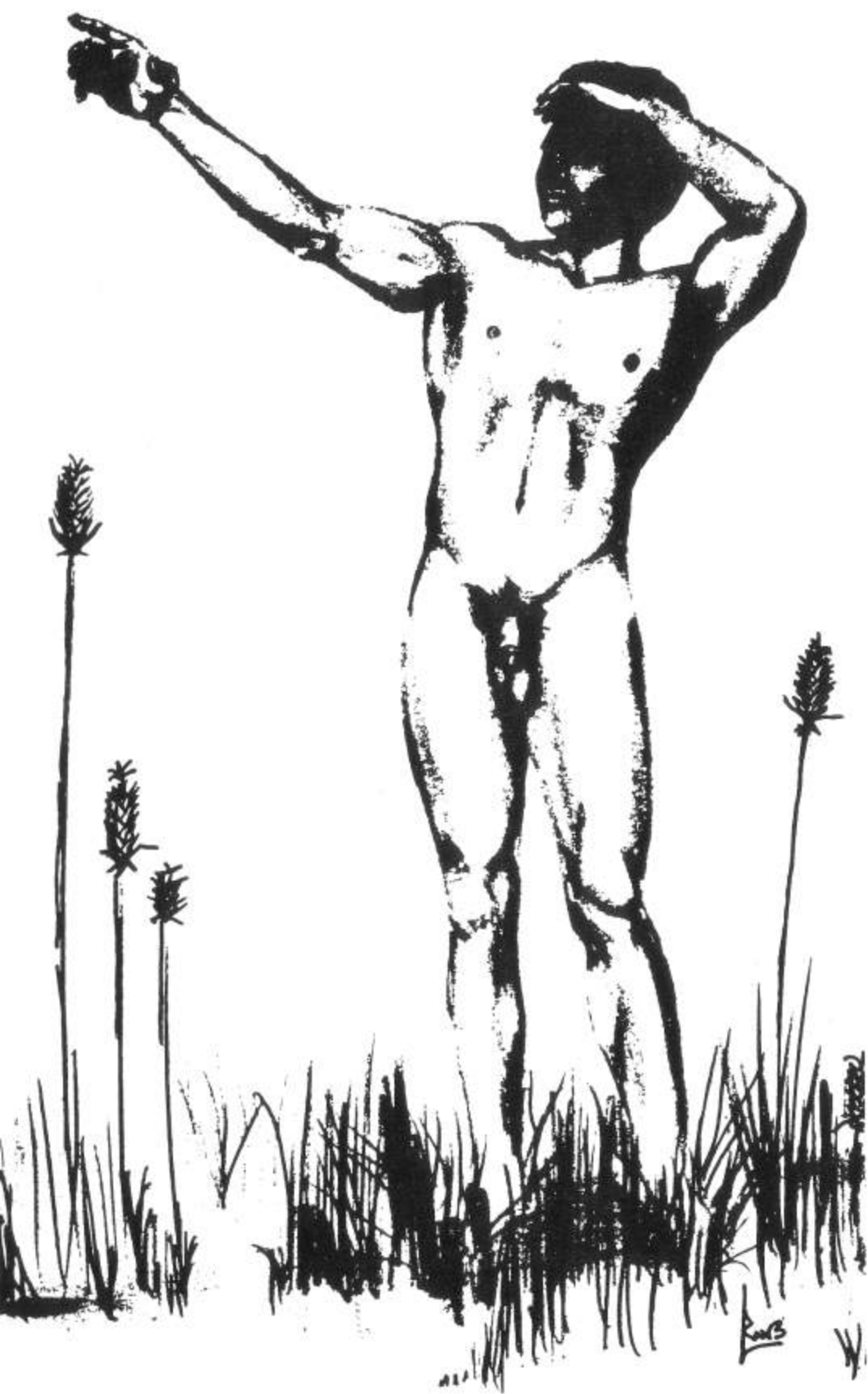






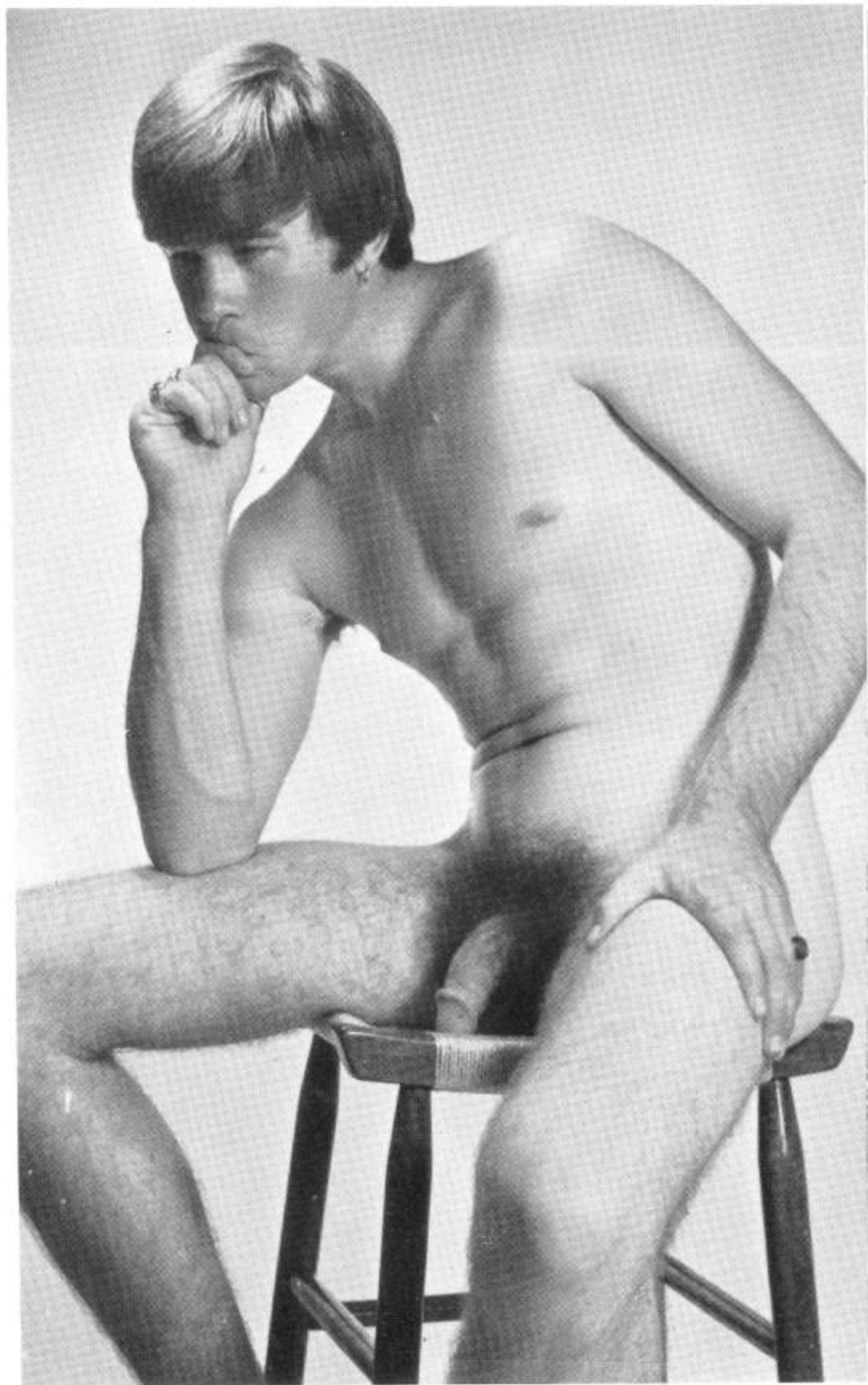






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CURBING 'BUGS' AND TELEPHONE TAPS

— a BUTCH magazine editorial

Long overdue is the President's call in his State of the Union message for "outlawing" all public and private telephone tapping except where national security is involved and then under the strictest safeguards. Likewise, he said electronic "bugging" and "snooping" should be outlawed, suggesting an even broader clamp on the use of hidden microphones and similar devices.

No Federal Law Against 'Bugs'

Electronic invasion of privacy has been rampant against a background of confusing court decisions and inadequate laws. There is no federal law at all on "bugs" and a 1934 law against taps has been tacitly ignored by the federal government when it suits convenience. The Justice Department, however, has recently changed its policy, confessing in court that it had used the practice. The Supreme Court has been edging, many authorities believe, toward a landmark decision on bugs and taps.

Because the situation is so confused, any new legislation, with or without a new Supreme Court doctrine, will be difficult to draft. How is "national security" to be defined? Law enforcement officials,

notably those in the FBI, have found bugs and taps extremely useful. Will certain crimes, at least, be part of "national security"? Can the law keep up with technological tricks, such as long-distance pickups, or wiring undercover agents for sound? Is it practically possible to police private electronic snooping and tapping?

Who Can We Trust?

The Justice Department asserts it has already limited the practice to "national security". What would a new law mean? Can we trust official assurances? Tapping, bugging, and snooping smack of a secret totalitarian state. Recognizing the need for some exceptions, even allowing for skepticism about actual practice, secret invasion of privacy must be held to a civilized minimum. ■



“Not only is the general law of obscenity absurd as applied to literature, and not only is the task of judging literature beyond the average judge's capacity and ability, but as a matter of physical organization courts are not able to do justice to literature, in the main, even had they such capacity and ability.

“Thus, the Massachusetts debacle at once comes to mind: *An American Tragedy*, because it was too long to be read to the jury, was judged not in its entirety but through passages culled by the district attorney for the especial delectation of the jury.

“Yet, all great literature contains the elements we call obscene. Certain portions of the Bible have been termed 'obscene'. When a lady objected to the presence of 'improper' words in Samuel Johnson's dictionary, he is reported to have said: 'Madam, you must have been looking for them.' ”

— Leo M. Alpert
Harvard Law Review













THE CHURCH TAKES A NEW LOOK AT ITSELF

*excerpts from an article by Harvey Cox
in Playboy magazine*

The new reformation of Christianity is already under way. It is bringing with it changes incomparably more sweeping and profound than those of the 16th Century. Naturally, there are lots of people who do not like what is happening in the churches today. Those who prefer their religion straight and stagnant are purple with shock and exasperation. Even people who do not belong to churches are uneasy. No wonder. In a world of convulsive social change and evaporating absolutes, it was comforting to have one institution that stayed pretty much the same from millennium to millennium. Even if you loathed the churches personally, it somehow gave you a cozy feeling to realize that the object of your contempt would still be there long after old soldiers and this season's hemlines faded away.

Today we are in another period of reformation. We are in it because the theological doctrines and religious forms we have inherited from the past have reached the end of their usefulness. Some traditional dogmas strike modern Christians as at best misleading, at worst as downright superstitious. The notion that faith means believing without adequate evidence has lost all appeal.

Many people who drop out of church today do so not because they find its teachings unintelligible but because it has abandoned its role as the conscience troubler and moral avant-garde of society. This younger generation of Christians insists that the church must now either live up to its words or get out of business. They see the present liturgical innovation and political engagement of the church as signs of good hope.

Clergymen Gaining A New Image

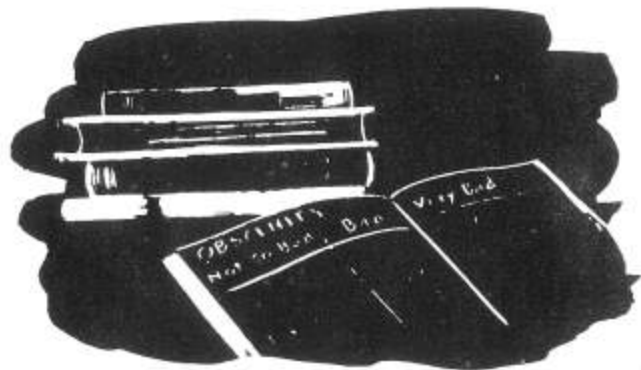
There is a new mood in the churches, and it is gaining ground quickly. A telling index of the shift can be seen in the radical metamorphosis the public image of the American clergyman has undergone in the past few years. A decade ago, the clergyman was depicted in cartoons and stories as a pompous bore, a disagreeable zealot, or a genial incompetent. But the average man is now just as likely to think of nuns, priests, and ministers leading protest marches, standing on picket lines, or organizing debates in Vietnam. The new image may bewilder or even enrage him, but it is undeniable that the popular view of the clergy has undergone sweeping revision. The changing public stereotype has also affected the minister's self-image.

The freedom the clergyman now feels to use a salty vocabulary, if the occasion demands it, is more a

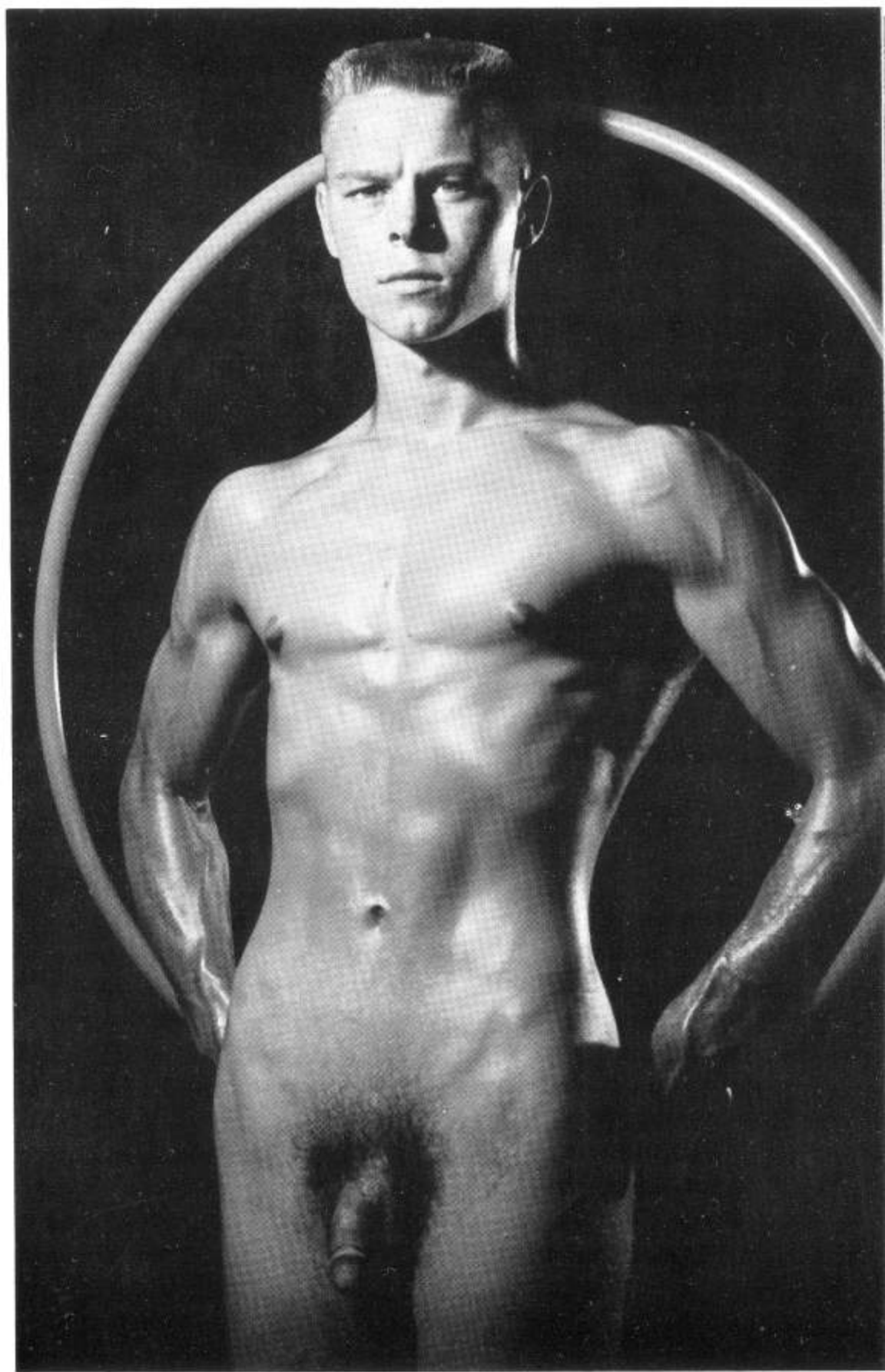


symptom of his desire to escape the world of conventional piety than a sign that he has really arrived in the secular city. But it has made a significant impact on the churches' traditionally fastidious attitude toward what it called "obscenity". In what has now become a famous article published last year in *Christianity and Crisis*, the Reverend Howard Moody argued for a whole new definition of obscenity.

"Vulgar and bawdy language may well be objected to on the basis of aesthetics and social manners," he wrote, *"but it is hardly justifiable to make a moral or theological case against raw language as the church has tried to do."* He then went on to defend the late comedian Lenny Bruce, the "tragic shaman" who he claimed had been victimized by our culture's unwillingness to face up to what obscenity really is. *"For Christians,"* he argued, *"the truly obscene ought not*



to be slick-paper nudity, nor the vulgarities of dirty old or young literati... What is obscene is that material, whether sexual or not, that has as its basic motivation and purpose the degradation, debasement, and dehumanization of persons. The dirtiest word in the English language is not 'fuck' or 'shit' in the mouth of a tragic shaman, but the word 'nigger' from the sneering lips of a Bull Connor."



Still, the new tolerance of profanity remains peripheral. It is merely a superficial sign of a much deeper debate, the struggle over how the church should be involved in the controversial issues of the secular order. There is no doubt that we are living through the first stages of a new reformation of Christianity. The current vigorous movement of Christians out of cultic withdrawal and into energetic participation in the political and intellectual currents of the day will certainly call for reinterpretation of many traditional doctrines. People still have plenty of questions to ask, if they thought there was anywhere to ask them. How and where do men come to terms with what is most important in life? Does the puny human enterprise have any significance in the bewildering vastness of celestial space? Is there anything beyond the sum total of our human strivings for which the name 'God' is still applicable?

There Is No Quick, Easy Answer

The answers to these questions will not come from those who fearfully cling to archaic formulations the way little Linus clutches his security blanket. If they come at all, it will be from those who take the perilous risk of reconstruction and innovation, even in those matters that affect the deepest hopes and fears of man.



"Most people believe that America is a free country where a man is at liberty to express himself on any subject. This is not true. I have been sentenced to five years in prison and fined \$42,000 for having published a magazine which freely discussed the subjects of love and sex."

— Ralph Ginzburg









COMMENTARY

an exchange of views between the publisher
and his supporters and critics

Contributions for this department are welcomed. Letters should be short and to the point and must be signed. Writer's name will not be published.

CENSORSHIP

► It makes me furious to hear of (and experience) the censorship, prejudice, and hypocrisy which is still present in the "free" United States today. When will people learn that censorship of any subject is not only unjust and insulting but dangerous as well? In this country we pride ourselves on our tolerance, but where in hell is it? I, as one lowly citizen of this grand and glorious U.S. would like to see more of the practice of what is preached.

► As a condition of this life, I know that someday I must die a personal death. No other man may do this for me. Therefore, let no man presume to think for me or tell me what I may read, or interfere in any area of my personal freedom. The worst obscenity of all is censorship itself.

SEX AND RELIGION

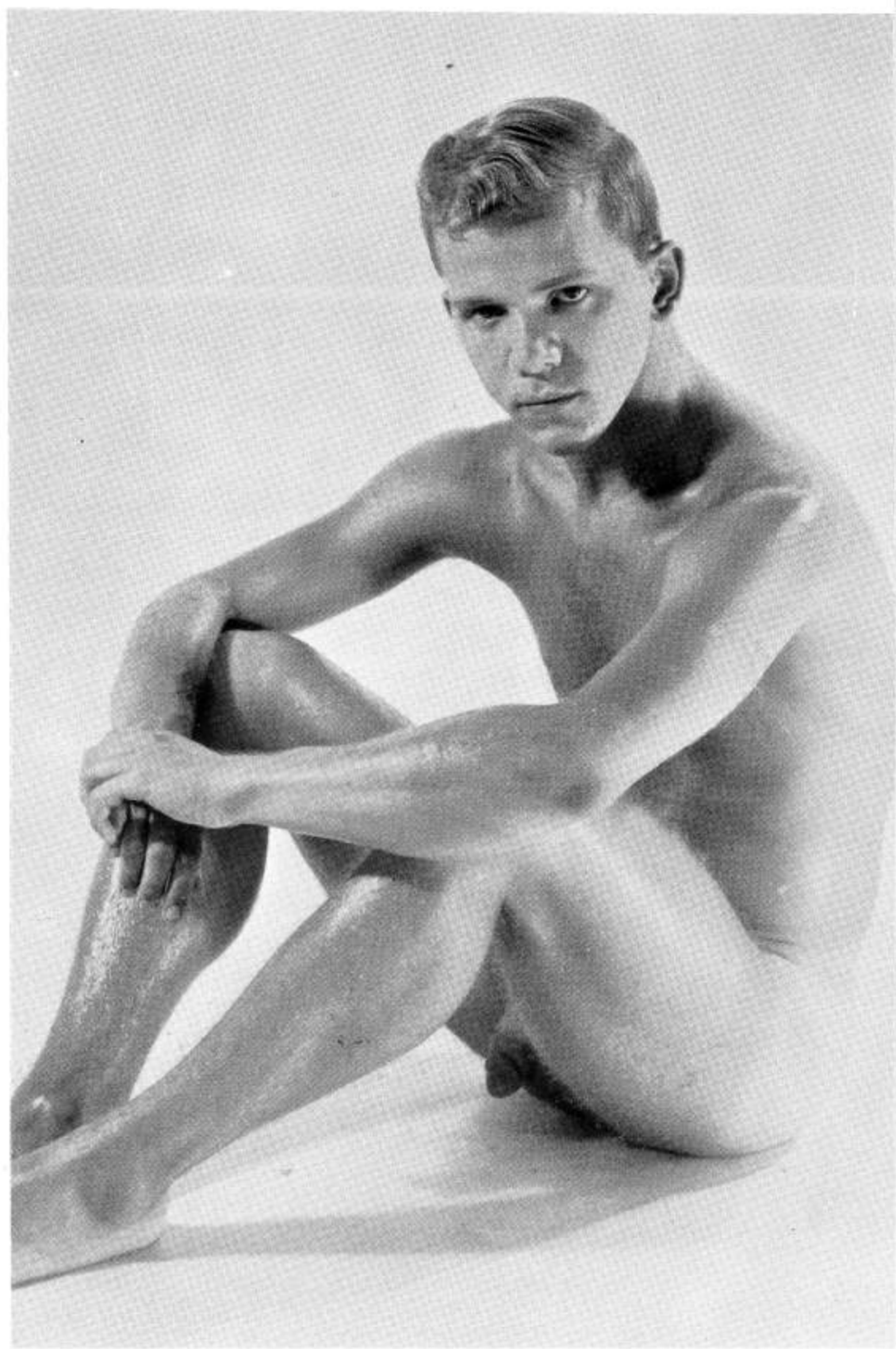
► A copy of your licentious publication having been brought to my attention, I feel constrained to comment upon what you refer to as your "*creed*". May I remind you that the Lord has, in all ages, appointed those who have attained to a higher cleanliness to watch and aid the progress of the less fortunate toward attaining to His higher mandates. The Lord hath said: "*To be carnally minded is death.*" (Romans 8:6) A "*creed*" whose words lie sandwiched between pictures designed to excite the hungers of perverted lust needs no further comment.

"You had better do a little more Bible study. The quotation you attributed to the Lord in the Bible is actually a statement made by St. Paul in response to questions put to him by the Church of Corinth. It was Paul, not Christ, who first introduced the significant note of antisexualism into Christianity. Paul had an extremely pessimistic view of sex. He believed that the end of the world was imminent and that man should, therefore, put away all things worldly and prepare himself for that event.

Your statement that "God has, in all ages, chosen those of a higher cleanliness" to watch over what the rest of us "less fortunate" human beings say and do has a familiar sound to it. Your viewpoint has been the basis for exercising totalitarian control over the mind and body of man throughout the centuries. We would oppose any such undemocratic proposition even if it were not provable — as it so readily is — that those thus "appointed to a higher cleanliness" have been responsible, in the past, for the enslavement, witch burning, heretic torture and death of millions who did not believe as they did, and the perpetrators of some of the most monstrous atrocities ever committed by man.

POLICE VIEWPOINT

► As a police officer, I have been in contact with many aspects of public morals and the law. Although we are obliged simply to enforce the law, most of us who are aware of the disparity between actual moral practice and what the law prescribes don't agree with the law. Police officers realize that laws that attempt to censor or control sexual behavior, gambling, liquor are not effective, but rather force those persons who discreetly and intelligently pursue their individual desires to become criminals, perjurers, and hypocrites. I look forward to the day when I have to enforce only laws necessary to the protection of life and property, rather than laws that attempt to regulate morality.



SEX AND CONFORMITY

► Your magazine, which I prefer to call “erotic trash” is an abomination in the eyes of man and God. If you find it so difficult to conform to the norms and rules of the society in which you live, perhaps it would be best for you and your kind to admit your inability to control yourself and withdraw to an island somewhere – away from normal people. You could take along some boys, an artist, and a printing press. When the boys grow old, your artist can draw nude pictures and distribute them among yourselves and your friends. You could exist in your own little microcosm – exciting yourselves over your pictures and dreaming of past pleasures. I despise your magazine for what it is: a sophisticated sexual perversion. I prefer to think that the soul is better than the body, that there is more beauty to be found in the mind than in the mud, and that love is infinitely better than lust.

Fortunately, we don't find it necessary to choose between the merits of the body and soul – we don't consider them mutually exclusive or in conflict with one another. Nor do we connect nudity with mud, or love and lust opposing one another.

We would also remind you that this country was founded by men who found it “difficult to conform to the norms and rules” imposed upon them. That's what brought the Quakers to America; that's what sent the Mormons out west; that's what brought the Catholics to Maryland. We like to think of ourself as being part of, and a voice in, that society which you seem to put forth in the third person, as something apart from the individual.

If you feel that the status quo – be it social, economic, sexual, or religious – is inviolate, we suggest you reread world history, wherein the only constant has been change. A society that stands still actually regresses when surrounding cultures advance. We don't



believe that America is standing still – sexual attitudes are just one phase of a changing cultural pattern in the United States. We believe that this social evolution is a good and necessary thing and we also believe that discussing it is healthy. It is difficult to find the logic in a society that is technologically advanced enough to talk about putting man on the moon, but at the same time adheres to socio-sexual taboos and dogmas formulated in the Middle Ages.

GOD AND MAN

► Man seems to have forgotten that when God created the world, He created it good. In place of this, we have evolved the idea that God has a dirty mind – and that man is the result. Instead of imagining God as some sort of Victorian judge spending his time developing an endless list of meaningless *do's* and *don'ts*, man ought to be trying to work and live in closer harmony with his Creator.

We seem to have forgotten what Christ taught – that we are all the children of a loving God. What has been put forth as gospel instead is a remote and angry God, whose favor we must somehow try to win. We call the worship of idols pagan and yet an endless array of idols has infiltrated the Christian community – one of which is censorship; Puritanism is another, with its monstrous notion that there is evil in the very body of man, as such. Again we find a belief that God has a dirty mind.

INSIDIOUS EVIL

► I think that your magazine is the most insidious evil ever conjured up by businessmen. I would hope that your magazine goes out of business tomorrow. Since it appeals to the lowest of mankind, I could not expect you to be anything but masters of deceit from the kind of filth that you publish. May God have mercy on all of you.

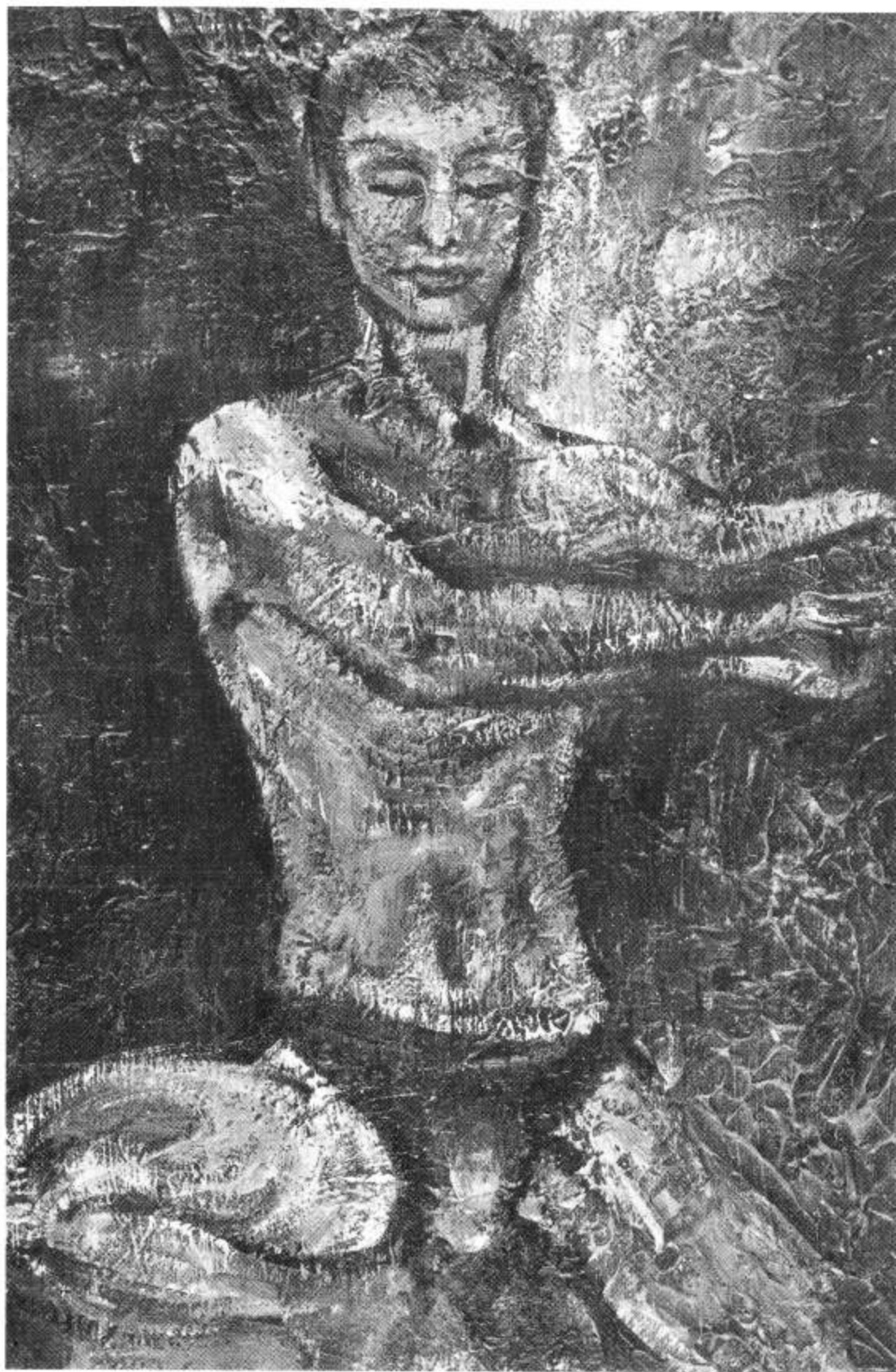
► Your warped minds should be washed with lye soap and I would like to make the soap. We live in a God-fearing nation and you do this to it. I wish you had to live in Russia. God gave us the privilege of choosing right from wrong. That is why *hell* is so crowded. We, as teachers, dedicate our lives trying to teach our youth that "*God's in His heaven / All's right with the world*" but He also lets people like you live. How can you sleep nights or days? How can anyone with brains be able to do what you do?

► Recently I came across a copy of your magazine. Let me say that I have never felt such shock and indignation before. It is plain to see that your vulgar use of nude photos is only a tool to capture the attention of the young and innocent, as well as the weak and depraved. In place of the word of God, your articles advocate ideas which can only lead to eternal damnation for those weak enough to follow them. I have already exposed your evil publication to our local police department and our postmaster. We are in the process of forming a vigorous campaign to eliminate your kind from this great nation.

It is yet to be proven that anyone has ever been corrupted by a book or magazine, and we think that attempts to ban allegedly obscene publications on the grounds that they can lead the reader astray say more about the censors than they do about the objects of their displeasure.

Obscenity is in the eye of the beholder. We feel that the reader corrupts the publication rather than the publication the reader. If a person's upbringing and outlook cause him to regard certain aspects of nudity and sex with a profound sense of revulsion or guilt, as subjects unfit for human discussion, then quite naturally, he will construe many works of literature and art (as well as a great deal of everyday human conduct) as threats to his personal morality. ■





THE PUBLISHER'S CREED

The publishers of this magazine hold that all of us, every citizen, have a common ground to defend. There is no place in our society for efforts, whether legal or extra-legal, to coerce the taste of others, to confine adults to reading and viewing matter deemed suitable for children, or to inhibit the efforts of writers and photographers to achieve artistic expression. ■ Those concerned with freedom have the responsibility of seeing to it that each individual book or publication, whatever its contents, is given the freedom of expression granted to it by the First Amendment to the Constitution of the United States of America.

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IF YOU enjoyed this issue of BUTCH, ask for our free catalog showing all the items we sell (including movies, color slides, color photos, other male figure publications). Send your name and address to: DSI, Box 1010, Minneapolis, Minn. 55440.

